Numb. 75.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** October 27th. to **Friday** October 29th. 1708.

Q. *GEntlemen, I am very well ſatisfied in the reaſons for changing the Sabaoth, or day of reſt, from the Seventh to the Firſt day of the week; but can't conceive how the Fourth Commandment, which was given to the Jews, and enjoyns the keeping of the Seventh Day, can be any ways obligatory to us that keep the firſt: Or how we, who obſerve the firſt day of the week can pray, that God would incline our hearts to keep the Fourth Commandment, which enjoyns the keeping of the Seventh day, a ſpeedy Anſwer will oblige ſeveral of your Subſcribers in particular.*

A. The Precept, as Adopted by the Church in her excellent Liturgy, is to be taken in a Qualified, in a Reſtrain'd acceptance; namely, ſo far as it is Binding in a Chriſtian Church. Nor can it ſeem Harſh to underſtand it in ſo Qualified a Senſe, ſince the Creation of the World, ſo Particularly ſpecified in the 4th Commandment, is the Foundation of the Chriſtian Sabaoth, and We, as well as the Jews, ſolemnize a Seventh Day (for ſo is one in ſeven in a Conſtant Septinary return) in Memory of our Creator's *Reſting from all his Work, which he had made.*

Some Learned Men object it to the Jews, that they are unable to produce any pregnant Evidence, that Their Sabaoth was the Seventh Day from the Creation of the World. And in caſe it be not the Seventh, They, as well as We, muſt underſtand the Commandment in an Applicative Senſe. And yet We may be ſure, that an All-wiſe God wou'd never preſcribe a Law, that ſhou'd be Improper and Abſurd.

Before the Jewiſh Law was given, all Nations (when made acquainted with the Divine Injunction) were oblig'd to celebrate a Sabaoth in obedience to what God enacted immediate to the Creation, when he *bleſſed the Seventh Day, and ſanctified it.* And yet, if all Nations were to keep Holy that very Individual Day, that immediately ſucceeded to the ſix days Creation, the Sabaoth wou'd have begun in Different places at Different hours throughout the whole compaſs of their Civil day. But we cannot think, that they wou'd be oblig'd to begin the Sabaoth at ſuch Improper hours as Many of them muſt have done. If therefore their Sabaoth had Commenc'd (as we ſuppoſe it wou'd) at the beginning of their Civil day, They muſt neceſſarily have taken that very Law, they acted by, in a Limited acceptation. And yet ſure they might have ſaid of ſuch a Law, as was the Sole Occaſion of their Practice, *Lord, have Mercy upon us, and encline our hearts to keep this Law.*

Q. *Pray, how can theſe two Verſes agree, the one in* Mat. 1. 16. *And Jacob begat Joſeph the Husband of Mary. And the other in* Luke 3. 23. *Joſeph, which was Son of Hely. Now, pray, which is the true meaning of the Evangeliſts, as to who was Joſeph's Father.*

A. Some Learned Men are of Opinion, that as St. *Matthew* preſents us with *Joſeph's* Genealogy with regard to his own Decent, ſo St. *Luke* deſcribes the Pedigree he claim'd in Right of his Wife. Others are perſwaded that both the Evangeliſts give us *Joſeph's* Genealogy, the one his *Natural*, the other his *Legal* one. For as it was onjoyn'd by the Moſaical Inſtitution, that when an Elder Brother died Childleſs, the Younger ſhou'd raiſe up Seed to his Brother, ſo it is ſuppos'd, that *Hely* dying without Iſſue, his Younger Brother *Jacob* raiſed up Seed to Him, when he begat *Joſeph*. And therefore agreeable to this Opinion *Jacob* was his Natural, and *Hely* his Legal Father. As for that commom obſervation, that it is not ſaid, that *Hely* begat *Joſeph*, as it is, that *Jacob* begat *Joſeph*, but that *Joſeph* was the Son of *Hely*, it equally ſquares with both opinions. And no matter to the Queſtion, which Opinion be the True, ſince neither of them afford a ſatisfactory Solution.

Q. *Sin is the tranſgreſſion of the Law, The Law was not before* MOSES, Ergo, *There was no Sin before* MOSES.

A. Your Syllogiſm is a piece of Sophiſtry, and conſiſts of more Terms than it ought to do. For the Term Law, which you make the Predicate of your Major, and the ſubject of your Minor, is an Equivocal Word, and ſignifies both the Law of Nature, and the Law of *Moſes*. Now, as the Former was before *Moſes*, ſo Sin was then the Tranſgreſſion of the Moral Law; *a Law written upon the fleſhly Tabernacles of the Heart.*

Q. *May I lawfully marry my Godmother, or not?*
For if I may, I'll looſe no time,
If not, I muſt, and will, decline.

A. The Romaniſts will not allow it, becauſe, they ſay, there is a ſpiritual relation between a

Godmother and a God-child. But how such a Spiritual Relation shou'd forbid the Banes of Matrimony, we see not. If We Protestants joyn issue with the Papists in this Particular, we must affirm also, that it is Unlawful for a Parishioner to Marry the Pastor of her Parish, for there is as near a Relation in Spirituals between the Clergy and their Parishioners, as between God-Parents and God-Children.

But we may Tax th' Unequal Bed,
E'en where 'tis not a Sin to wed.

The Person that sent us a Question concerning a monstrous piece of Bestiality committed by an Italian Gentleman, with the Unaccountable Consequence of it, will, we hope, excuse us, if we cannot depend upon the Matter of Fact.

Q. *Pray, Mr.* Apollo, *tell me the Original of Hunting the Pig at* Epsom, *cutting it's Tail short, and greezing it.*

A. It is a Modern Diversion, first invented by one Mr. *Tonson*, the Pig being hunted by a company of boys, with it's Tail cut short and greez'd, that thereby the *Boys* may be the less able to hold it, when overtaken in the Chase.

Q. *Gentlemen, Were it not that a Wager of a Guinea were depending upon your Answer, we should not interrupt your learned Society with a Question of this Nature, but for the aforemention'd Consideration we beg you to resolve us, which is easiest to rip or unrip.*

A. Though the word *Unrip* is a Barbarous, improper Word, yet doth it bear the same Signification as *Rip*, and therefore our Opinion is, that the Wagerers ought to draw Stakes.

Q. *I am a young Gentlewoman who am much inclin'd to be Fat, and am afraid I shall grow much more so, tho I have used many ways to prevent it. But the chief matter is this, there is a certain Person, who, I know, has a great kindness for me, but he solemnly declares against a very fat Woman: Pray, good Sirs, your speedy Answer and Advice what remedy I shall use, least I grow out of shape, and thereby his Affection cool, before I can engage him.*

A. It is a common notion that People may *Live upon Love*; therefore we advise you to refrain all other Diet, and in time it may reduce you; but if not, you may with a little Cunning Pass your self upon him, since we apprehend by your Letter that he is stark Blind, for you fancy he has a Kindness for you, at the same time he declares his absolute Aversion for a Lady of your Corpulency, so it is only avoiding his Imbrace, till you have him *fast in yours*: In the mean time, you need have no Apprehensions of the cooling of his Affections, since the Circumstances of your Letter do not demonstrate they were ever really warm, and nothing can properly be said to cool that was never warm: For if he be Blind, he could not be captivated by other Charms than those of the Mind; and if so, they would conquer his dislike for what he might Judge a Defect in your Body; but if after all, he can see, he must needs observe your great tendency to grow Fat, and the rather because it is his utter Aversion. Upon the whole, we advise you to decline your Opinion of his Affections, till you see a better Proof of them, and the best we can suppose, will be a Conquest over that Aversion of his.

Q. *Gentlemen, I am now about Nineteen, and about three Years since, came acquainted with a young Gentleman, my Neighbour, who after he had corresponded with me some time, upon Indifferent Matters, made Professions of Love to me, which continued for about a Year (I liked him very well and his Circumstances) wherefore you may be sure I made his Passion all Modest Returns I was capable of; But after that he grew more Cold, and has continued so ever since, yet will not quite break off his Correspondence with me, but still visits me with other Company, and if there ever happens to be any Person present, he suspects him to be his Rival. The whole Company immediately perceives an unusual Uneasiness in his Countenance; yet will he not renew his Passion, or shew the least Continuance of his Love, for had I hopes of that, I would refuse all other Offers: Then teach me, Divine* Apollo, *how to fix this Inconstant, or at least to cure my self, with your Opinion, whether he may be brought to Love. Your speedy Answer to this, will oblige your Subscriber* Atlante.

A. The Gentleman's Jealousy, is an Argument he still retains a Passion for You, the cause of his seeming Indifference may arise from his easy access to you; the difficulty of the Attempt, generally enhances our Opinion of the Purchace; Therefore we advise you, positively to deny his Admittance upon a just accusation of his Levity, whilst you give a Modest Liberty to others: If he has a Spark of Affection left, this will blow it soon up into a Flame; but upon his Re-addresses (which we doubt not you will meet with) be very cautious how you surrender, without sufficient Hostages, to secure against a Relapse.

Q. *Gentlemen, I am desired to send you this Question, Whether it be convenient for young People (especially Maiden Gentlewomen) to frequent Plays; not that I think there is any Harm in Plays themselves, but I believe there can no advantage accrue by them.*

A. We do not think it Prudent for Maiden Gentlewomen to frequent any Publick Assemblies (the Church excepted, where Duty enjoyns) for tho thereby they may receive many Compliments of Gallantry, it is the *Recluse* secures the *Lover*.

POEMS.

Q. *Philosphers, sound,*
Do say this Globe's Round,
And the thing is not hard of Digestion,
But Sir Christopher Wren,
With his Handy-craft Men,
For the future will bring it in Question.
Sir, Pray, can you count,
How high they will mount;
For I've got a strange thought in my Noddle,
That if they Aspire,
A few Inches higher,
From thence, to the Moon, they may straddle.
If Luna's *thus storm'd,*
And the Matter Perform'd
Without any further disaster;
Then Sir Christopher *may*
By Mechanical sway,
Out-do a late Bishop of Chester.

A. What Addles your Pate,
To Rave at this Rate,
And vent *Indigested* Confusions?
That from *Luna* you're come
A Lunatick Down,
Appears by your Wild Conclusions.
A Man may as soon
Fly up to the Moon,

As

As find out your Odd Chimera:
This 'tis to Aſpire,
With *Unruly* deſire,
And not keep within your own *Sphera.*
Sir *Chriſtopher*'s Schemes
Are not Idle Dreams,
Th' Effect of a Whimſical Brain:
A Skill but in Part
Of his *Sober* Art,
Wou'd avoid this Chimerical Strain.

Q. *With Anxious Thoughts and with Deſpair op-*
(preſt,
I ſue to You to have my griefs redreſt;
Scarce can my tim'rous Tongue my grief relate,
Or words Expreſs my too, too rigid fate.
The ſubtle God of Love's unerring Dart
By Magick ſent, has pierc'd my tender Heart.
No Anodine can Mortal Man invent,
That Yeilds a Moments Eaſe, or Hours Content.
The Fair Belinda *has inſpir'd my Soul,*
And who of Mortals can her charms controul.
Such Magick Glances from her Eyes, ſuch grace
Appears in every Feature of her Face.
That thoſe I can no more Expreſs than Jove
Merit, or claim a Right to half her Love.

A. Audacious Mortal, how durſt thou Prophane
Belinda's Beauty, with Attempts ſo vain;
What Hopes can'ſt thou preſume, when even *Jove,*
Wants *Merit*, to partake of *half her Love?*
Change then to ſervile Awe thy impious Claim,
Leaſt from her Eyes ſhe Darts a ſubtil Flame,
Deſtroys Thee quick, and leaves Thee nothing
(but a Name.

Q. *'Tis You,* Dear Youth, *that I aſpire to know,*
'Tis You, from whom ſuch charming numbers flow:
Your Love I bluſhing ask; my trembling Quill,
Conſcious of guilt, with pleaſing Torture fills;
My almoſt fainting Soul, wing'd with deſire,
Till I the Prize, the long'd for Prize, acquire.
But e'er the time and happy place I chooſe,
This Boon I ſupplicate you'll not refuſe,
Will you a dear aſſociate pleaſe t' allow,
As witneſs of my Joy and of our Vows?

Theodora.

A. No Vows, Dear *Theodora*, of our *Loves,*
A Vow Reſtrains, where *Liberty Improves*;
Where *Inclinations* do not ſtrongly bind,
All *Formal Vows* will prove, alas! but *Wind*:
And Witneſſes are but Litigious Snares,
Who truly Love, diſpiſe thoſe Vulgar Cares;
Effects of Mean Diſtruſt; our Brighter Fires,
Shall have for *Witneſſes* our Own *Deſires.*

Q. Apollo *excuſe,*
The freedom I uſe,
To tell you I think you miſtake:
For tho' I am Young;
I believe you are wrong,
In the choice which you bid me to make:

In Numb. 49.

I told you my port
Was little, and ſhort,
That a Tall, and a middle ſix'd Swain,
Both courteous, and wiſe,
Young and free, not preciſe,
Endeavour'd my Heart to obtain.
From the ſwain middle ſize,
To which you adviſe,
I am afraid nought but Dwarf will proceed;
But if I obey,
My Index of May,
I a Progeny proper ſhall breed.

A. Howe'er you're Inclin'd,
We are ſtill of the Mind,
That the Middle-ſix'd Spark, better fits;
For ſince you are ſmall,
Be He ne'er ſo Tall,
Your Offspring may all be *Tom Titts.*
Your Gygantick Loving,
Inſtead of Improving,
May thus only Degenerate;
And hinder another,
From being the Mother
Of Props, for ſupporting the State.

Q. *Directions I humbly beg of Your Worſhips,*
How to deal with a gang of impertinent Goſſips,
Whoſe ridiculous prattle, and bantering Flame,
Have impos'd on my Perſon, detraction and ſhame;
A private Affront upon one of their Crew,
On me, has their malice and hatred drew:
They falſly avow it, 'twas Innocent I,
Tho' with ſolemn aſſertions the Fact I deny.
If in Art there's a power, ſo ſtrong, to with-hold
Their Opprobrious Tongues, or their Will to controul:
Ye Britains *impart it, oblige the whole* Nation,
Not *only the preſent, but late generation.*

A. In vain all Attempts will moſt certainly prove,
When *Juno*'s Loud Tongue, has out-thunder'd e'en
(Jove,
Their Sex we muſt Change, e'er you'll we reſtrain,
For whilſt they are *Women* Detraction will Reign,
Yet Judge them aright, and this Comfort is found,
Eſteem all their *Prattle*, as only a ſound.

In God's Preſence is Fullneſs of Joy.

WIth *Thee* in Phalaris his Bull I'd ſing,
And Vie the Chanting Miſtreſs of the
(Spring.
In midſt of Penury I'd Nothing lack;
Nay, Hug my Fate, tho' ſtretcht upon the Rack.

Center'd

Center'd in raging Fire I'd ſcorn to Move;
Yet feel no other Flames than thoſe of Love.
Th' Exploded Stoick I'd no more Deride;
But in his darling *Apathy* wou'd Pride.
Yet O! I'd limit this to Abſent *Pain*;
For Raptures in my Pantiug Soul wou'd Reign.
Shou'd a Domitian Meditate my Toyl,
And plunge me whole into the Boiling Oyl;
From *Beatifick Viſion* wou'd Accrue
Such Pleaſures, as the Tyrant Never knew.
He'd Storm, and me for very *Spite* Releaſe,
That Flooding Joys might with his Tortures ceaſe.
Down into Hell I wou'd to *Thee* repair;
Hell is no longer Hell, while Thou art There.

SIR,

THE Letters from the Camp before Lille, Octob. 20th adviſe, that the Ceſſation of all acts of Hoſtilities between the Town and the Citadel, which was agreed on till the 27th in the Morning, was ſtill continued till this day; during which time, great endeavours were uſed to perſwade the Mareſchal de Boufflers to Capitulate, that the French made extravagant Demands, for not only two Millions of Livres, which they wou'd have from the Town, but likewiſe to march out with all their Cannon, and to ſet at liberty the Mareſchal of Tallard, with ſome other unreaſonable Pretenſions, which being ſcornfully rejected, Hoſtilities began the ſame Day at five a Clock, but during the Ceſſation Intrenchments were caſt up, and a Parallel drawn on the Eſplanade to hinder the Sallies of the Enemy, who on their ſide have labour'd hard to finiſh ſome Works; That a good number of Cannon for Battery, and a great quantity of Faſcines are carried into the City, and Men working to level the Trenches and repair the Breaches: That all manner of freſh Provſions begun to be ſcarce in the Town, and fleſh eſpecially, inſomuch that the price of Mutton is 25 and 30 Pence a Pound, and Beef 11 Pence. That the Sick in the Hoſpitals are forc'd to eat Horſe Fleſh, as well as the Soldiers; that ſince the neighbouring Country is altogether exhauſted, Proviſions are like to be very ſcarce for ſome time, till there is a free Communication with Holland and Bruſſels. The Hereditary Prince of Heſſe Caſſel has poſted himſelf at La Baſſee, and has, as 'tis reported, given Orders for fortifying the ſame, which will be of no ſmall advantage for the further execution of the Deſigns of the Generals, and the extending their Quarters. That as ſoon as the Works are levelled, and the Breaches in ſome meaſure repair'd, 'tis ſaid, Prince Eugene will leave a ſufficient Detachment, for reducing the Citadel, under the command of the Prince of Holſten Beck, and march with the reſt of the Troops to joyn the Duke of Marlborough, and endeavour to attack the Enemy. That the French have detach'd ſome Troops towards Doway to ſecure their Territories on that ſide, and continue to caſt up Intrenchments along the Scheld from Tournay to Mortaigne in ſuch places where the River is paſſable. The Adviſes from the Hague Nov. 2d. are, That a new Placaert has been publiſhed, prohibiting any Supplies to be ſent to the Enemy in Ghent upon the ſevereſt Penalties, and that the Governor of Sas Van Ghent has Orders to ſuffer nothing to paſs that way. That the following Ceremonies were obſerv'd in the Camp, when the Corps of the late Mounſieur d'Auverquerque was brought away; Firſt march'd a Squadron of Dragoons follow'd by a Squadron of Horſe Guards, and another of the Life Guards, their Standards and Kettle Drums covered with black, after them two Batalions of Foot Guards, with their Arms under the left Arm, and their Colours in Mourning, which are to continue 6 Weeks, and the Officers to wear, as long, a mourning Knot on their left Arm; then came another Squadron of Horſe Guards, and one of Dragoons, follow'd by the Adjutants of the deceas'd. Next came a Chariot with the Corps of the deceas'd, before which an Officer rode with his Sword drawn, as likewiſe an Officer on each ſide with their Swords drawn; then follow'd his Excellency's two Sons, after them the Duke of Marlborough and all the other Generals: Having march'd in this Order about a quarter of a League from Rouſſelaer, the Troops were drawn up and ſaluted the Corps, and when the Generals had paſs'd by there was a tripple Diſcharge of 12 Pieces of Cannon, brought thither on this occaſion, then the Generals, &c. return'd to the Camp, and the Corps was carried on to Ghent, with an Adjutant before, and 50 Guards, in their way to Auverquerque, where he is to be Interr'd. They write from the upper Rhine, that ſince the Town of Lille is ſurrender'd, the Elctor of Hannover intends ſuddenly to quit the Field and return to his Reſidence. That the Troubles in Swiſſerland are grown to ſuch an heigth, that 'tis likely there will be an open Rupture, between the Proteſtant and Popiſh Cantons. Which concludes all from Yours, *&c.*

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a Small Character, in which we will give Anſwers to all worthy thereof, which we could not get into our other Papers; we have no doubt but this will be agreeable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Papers, altho' a whole Sheet and upon fine Paper, beſides we do oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards Sets may be had on directing as above, from the Beginning.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENTS.

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